Vol. III. Numb. 2.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by the Society of GENTLEMEN, that were Concern'd in the First VOLUME.

From Wedneſday March 29th. to Friday March 31ſt. 1710.

Q. GEntlemen, *May a Perſon who was never Baptized, but hath Received the Lord's-Supper, be admitted after this to the Sacrament of Baptiſm. This not being a ſuppoſed, but a real Caſe now Depending, I intreat your ſpeedy Anſwer, Your Humble Servant,* J. S.

A. The Perſon has acted prepoſterouſly and Sinfully in preſuming to partake of the Priviledge of Adult Chriſtians before he was initiated or made a Member of the Chriſtian Church. However this do's not hinder, but he may ſtill be admitted to Baptiſm, if he has the Qualifications required in Adult Perſons, which are Faith in the Promiſes of God, and Repentance, whereby he is to forſake Sin. And it will be his Duty in particular to repent and confeſs before God this Act of Preſumption.

Q. Gentlemen, *I am a Young Man, and have a deſire to Receive the Holy Sacrament; therefore deſire you will inform me what Book will direct me beſt in Preparing for it, and where it may be bought. A ſpeedy Anſwer will Infinitely Oblige,* N. P.

A. You cannot Read and thing better or plainer for this Purpoſe than the Third Chap. of *The Whole Duty of Man*, at the end of which Book you will find Devotions proper for thoſe that Receive the Sacrament. There are Treatiſes almoſt Daily Publiſh'd upon this Subject, but this is every where to be met with, and is the beſt not only upon this, but upon all the other Heads of Chriſtian Duty.

Q. Gentlemen, *A Gentleman under great Trouble and Grief of Mind, for a great many Loſſes and Croſſes in his Affairs, and likewiſe in his Courtſhip, has Travel'd into ſeveral Parts reſolving to Dye and never more to ſee his Native Country, rather than to lay violent Hands on himſelf. He go's into the Wars, and there he endeavors to make his Peace with God before his departure, and when the Battle begins he Poſts himſelf in the hotteſt places of the Fight, there reſolving to Fight valiantly till his Life is loſt. Your Opinion is deſir'd whether this is not a Sin in him and the Reaſon's why it is, or it is not?*

A. The Gentleman ſeems ſenſible that Self-Murther is a Sin, the avoiding of the Guilt of which puts him upon theſe indirect Means of doing it. But he is miſtaken if he thinks thereby to eſcape the Wrath of God, who regards the Intention as much as the outward act. And if he ſhou'd really Execute this his deſperate Reſolution in the manner he propoſes, he will not only be guilty of Self-Murther, but will aggravate that Sin in thinking to impoſe upon God Almighty's infinite Knowledg and Wiſdom by a Subtle Evaſion of his Law. The Reaſons he alledges for taking this Cruel Revenge upon himſelf are grounded upon Pride and Senſuality and a Pettiſh Diſcontent under the Diſpenſations of God's Providence, which wou'd render the Wickedneſs of this Fact ſtill more compli-ted and heinous.

Q. Gentlemen, *Pray, give us the true meaning of thoſe two Words which you'll find in the Concluſion of the 16th Verſe of the 9th* Pſalm *(viz)* Higgaion, Selah, *I ſuppoſe them* Hebrew, *and Confeſs my Ignorance as to the Real Import of them: Tho' the Word* Selah *is often expreſſed in the* Pſalms *of* David.

A. Selah comes from the Hebrew Word *Selah exaltavit*: But as it is uſed in the Pſalms it is no Significative Word, but is (according to the Opinion of the moſt Learned Expoſitors) only a Note of Muſic uſed by the *Hebrews*, and wherever it is placed it is to ſhew that the Voice is to be raiſed or changed there. In thoſe Tranſlations therefore when the Metre and Muſic is loſt, this Note is Inſignificant and ought indeed to be omitted, as it is in our Tranſlation of the Pſalms that is Read in Churches, and as was likewiſe done by moſt of the Ancient Interpreters. *Higgaion* is joined with it, *Pſ.* 9. 16. to ſhew in that particular Place the Loudneſs of the Voice at that Note, and argues a more than ordinary rejoicing proportioned to the Pſalmiſts extraordinary Deliverance.

Q. Gentlemen, *I deſire you would favor me with an Anſwer to the following Queſtions.*

1. *Is what we call Magic Practicable?*

2. *If it be, to what degree, and in what Inſtances?*

3. *What method the Practitioners of that Art are to attain to the Knowledge of it?*

A ſpeedy Solution to theſe Queſtions will Oblige Your very Humble Servant, J. S.

A. Magic (if we reſpect the proper and original Signification of the Word) is undoubtedly a moſt Noble Science as being the utmoſt Perfection of natural Philoſophy. For it's Buſineſs is to conſider the Strength and Force of natural and cœleſtial Beings, and by the application of them to produce ſuch Effects as in vulgar Opinion appear Miraculous. But this Word (anciently honorable) is now become Infamous, ſince by it is commonly (tho' unjuſtly) underſtood the Art of Conjuring or Necromancy, which pretends to adjure and compel Evil Spirits to appear by the Efficacy and Power of Sacred Names, and ſo to give Information of, or do ſuch Things as the Conjurer demands of them. We cannot be of their Opinion who think this Science to be wholly a Deluſion of Imagination, ſince the Scripture gives us ſeveral Inſtances of it's Reality; neither would it otherwiſe Suit with the Wiſdom or Juſtice of Laws both Divine and Human to reſtrain it with ſo ſevere Puniſhments. If we allow the Confeſſion of *Cornelius Agrippa* to be Ingenuous, he owns this Science to be pernicious and abominable, but intimates nothing of it's being a meer error of the Fancy, when in his Book *Of the Vanity of Sciences*, he had a fair Occaſion for doing it, had his Experience convinced him that it was really ſo. His Words are, "This advantage I got, that now I know by "what Reaſons to convince others of the Ruin "which thoſe Vanities will lead Men into. For "while they preſume to Prophely and Divine, not "in the Truth of God, but according to the Ope"rations of Evil Spirits, and boaſt themſelves the "Workers of Miracles, not ceaſing while they Live, "and act by the means of Magic, Vanities, Ex"orciſms, Incantations, Love Potions, and other "Demoniacal Operations, they are all with *Jannes* "and *Jambres* and *Simon Magus*, deſtin'd to Eternal "Torments of Hell Fire." If the Queriſt has a Curioſity to be acquainted with the Myſteries of this Dark Science, let him Read this Author's Books of *Occult Philoſophy*, where the Method of Raiſing Spirits and the whole Art of Conjuration is largely ſhewn.

Q. *What is the Product of 7 d. ½, Multiply'd by 6 l. ½? A Wager depending. Your ſpeedy Anſwer is deſired by your Affectionate Subſcriber,* P. S.

A. Reduce them both to the form of Improper Fractions, and then multiply them, and the Product in the form of a mixt Fraction will be $46\frac{1}{2}$. This we ſay is the Product conſidering one of the Factors as an abſtract Number: But if they are both under the Denomination of Peace, the Multiplication of them is abſurd, as we have ſhewn before. *Volume 2d. Numb.* 99.

Q. Apollo, *I happened in Company with a Perſon (not long ſince) who pretended to teach the Art of Memory; by which Art any Perſon ſhou'd be Capable of Remembring what he ſhould Read himſelf, or hear any other Perſon ſay, although it ſhould be but once repeated. I deſire, Worthy* Gentlemen, *that you would be pleas'd to Determinate whether there be any Particular Rules for the attainment of ſo rare and choice a Qualification; an Anſwer to this with ſpeed, will much Oblige your humble Servant,* W. A.

A. Both *Cicero* and *Quintilian*, have in their Books of *Rhetorick*, delivered Rules to aſſiſt the Memory, but after all, acknowledge that the chief Improvement of it is owing to Exercile. The Reading of Books is a great hindrance to the Memory; for we are unwilling to undergo the Labour of committing things to Memory, when at any time we can have recourſe to them in Books: And it is probable, that for this Reaſon our Antient *Druids*, wou'd not commit the Precepts of their Philoſophy and other Learning to Writing, but learned them all by Memory. Thus we generally find Blind Men to have greater and quicker Memories than other People, becauſe they exerciſe them more, as having no other way of recollecting their Ideas, and as being likewiſe more compoſed in Mind, and leſs amuſed with other Objects. Theſe Reaſons perſuade us, that the Memory is capable of vaſtly greater Improvements, even in an artificial way, than Men tho' negligence ordinarily arrive at. But ſuch a Perfection of Memory, as the Perſon you ſpeak of pretends to teach, muſt be owing to extraordinary Talents of Nature; of which there have been ſeveral Inſtances, as in *Carneades*, *Julius Cæſar*, *Seneca*, and eſpecially of late Years *Monſ. Peiſkal*, of whom it is credibly related, that he never forgot any thing that he had read or heard in the rational part of his Life, till his Memory was impaired thro' Sickneſs. How near ordinary Capacities may by due approach to this Perfection, we are uncapable of Judging till this Perſon has given us ſome ſpecimen of his Skill.

Q. Dic quibus in Terris, & eris mihi Magnus Apollo,

Tres patrii Cœli Spatium non amplius ulnas.

Jones, W. D.

A. Virgil (from whoſe Third Eclogue theſe Verſes are taken) wou'd wittily ſurprize his Reader with this Queſtion, by playing upon the Word *Cœli*, as if it were the Genitive Caſe of *Cælum*; but as ſoon as the Ambiguity is cleared there is no Difficulty in it. For he only alludes to the Sepulchre of one *Celius* a *Mantuan*, who having ſpent all his Riches and ſold his Eſtate, only ſaved himſelf a Burying Place three El's (that is in our Meaſure about twelve Feet) broad. For *Cœli* for *Cœlij* in the Genitive Caſe is frequent even in the Proſe of the Ancient *Roman* Authors.

Q. Gentlemen, *It appears from that admirable method of Fluxions, that by the Revolution of an Infinite ſpace, ſolid of finite Dimenſions may be deſcribed: But that Conclufion collecting ſomething obſcurely, be pleas'd to ſhew the poſſibility of it in a more natural way, and you'll very much Obige your Admirer,* R. E.

A. This Thing was Demonſtrated by *Torricellius*, before the Method of Fluxions was found out. For he proves, that tho' the *Area* contained between the *Hyperbola* of *Apollonius* and it's *Aſymptote* be infinite, or greater than any finite one; yet by the Revolution of that *Area* about it's *Aſymptote* there will be generated a Solid of infinite Length (called for that Reaſon by him *an Acute Hyperbolical Solid*) which notwithſtanding ſhall be equal to a Solid of finite Dimenſions. His Demonſtration of this is moſt Elegant, but his Book not being now at Hand, we ſhall preſent the Queriſt with it ſome other Opportunity if required. In mean Time he will not find it difficult to conceive the Truth of this Theorem, if he do's but conſider ſome other more familiar inſtances of Quantity which conſiſt of infinite Parts and yet only make a finite Quantity: As the following Series, $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, $\frac{1}{32}$, $\frac{1}{64}$, $\frac{1}{128}$, &c. which tho' continued in *infinitum*, yet the Summ of all is but equal to one.

Q. Gentlemen, *Pray what became of the Ten Tribes that were Carried into Captivity by* Salmanaſſer *King of* Aſſyria?

A. We have Anſwered this Queſtion lately. *Volume 2d. Numb.* 106.

POEMS.

POEMS.

Q. PRAY *tell me,* Wiſe Sirs, *if it be no Offence,*
What is meant, when we ſay, a Mans F——ts
(Frankinſence.

I doubt that my Queſtion's too hard for Apollo,
If not, let your Anſwer immediately follow.

A. 'Tis meant, when a *Beau* with an Impudent
(Face,
Thinks he Charms all the Fair by Affected Gri-
(mace;
When a *Pedant* believes, tho' confoundedly dull,
That the Sound of *Hard Words* ſets a Price on his
(Scull;
When a *Cit* thinks his *Cunning* do's paſs for true *Wit*,
And a *Fop* talks ſound Senſe, 'cauſe aloud in the
(*Pit*;
When *Juſtices* think their Old *Saws* in the Chorum,
Do ſhew 'em more Wiſe than their Fathers be-
(fore 'em;
When forſaken *Old Maids* think their *Pink* and
(*Carnation*,
Make a *Wither'd Fliz* vie with the *Youth* of the
(Nation;
When an *Upſtart* imagines his *Gay Equipage*
Out ſhines the *High-born*, and *Well-bred* of the Age;
And when *Doughty Wight*, with a Queſtion ſo ſhal-
(low,
Doe's think he is able to *puzzle Apollo.*

Q. *Alas!* Great Phœbus, *I'm undon,*
Sure ſuch a Wretch ne'er ſaw the Sun.
I Love a Young, Bright Charming Creature,
Perfection, in each Limb and Feature,
And She too own'd the Mutual Bliſs,
Nay and return'd it in a Kiſs.
So great the Joy, I could not hold,
But to a Friend my Rapeures told;
Told the great Favour *ſhe beſtow'd,*
And th'Extacy to that I ow'd:
Which when ſhe heard, ſhe loudly ſwore,
She would behold my Face no more.
In vain my Crime, I did repent,
For ſhe alas! will ne'er relent;
And wretched Life a Burthen grows,
Dear Bards, *relieve my racking Woes;*
And tell me how I e'er again,
May the leaſt Hope of Joy obtain.

PHAON.

A. Alas! Poor *PHAON*, thou muſt ne'er,
Once hope for Pardon from the *Fair*;
Honor and Modeſty will not
Allow ſuch Crimes ſhou'd be forgot;
There's but one way we can propoſe,
(And that with Grief we muſt diſcloſe)
Which is, in the Genteeleſt Manner,
As Hero under *Cupid*'s Banner,
To t'other World to take a Turn,
To Cool the Flames in which you Burn;
For in *Elyzium* ev'ry *Poet*
(And they, if any Mortals, know it)
Will tell you, *Lovers* who have dy'd,
For Beautious *Nymphs*, are Deify'd:
Ragaling in Bright Myrtle Groves,
Their Minds with ſoft *Seraphic Loves*
Taſt Joys in Extacy ſo full,
To which our Raptures here are Dull.
Fly thither *PHAON* with all ſpeed,
From preſent Torment to be free'd:
For here, as thou art plung'd all o'er
In Love, thou'lt be of uſe no more.

Q. Illuſtrious Bards, *whoſe vaſt Capacious Minds,*
Charm us with Strains of 'nnumerable Kinds,
If Soft, *or* Sow'r, *or* Paſſionate *we write,*
If Humorous, *or* Lofty, *or* Polite,
You hit not only ev'ry Vein, but raiſe
Nature *by* Art, *and bear away the* Bays;
And what Compels, your Influence to *Adore,*
Each Oracle *is* Brighter *than before.*
At firſt each Strain, *above all others was,*
But now Your Selves, *even* Your Selves ſurpaſs.
So eaſily your fine Ideas *flow,*
They no Reſtraint, *nor no* Compulſion *know:*
Since you can give us ſuch a Change *of Fare,*
Why call you Aids, *when you have* Wit to ſpare?

A. The Number which Relief in Doubts ex-
(plore,
Be'ng ev'ry Day ſtill Greater than before;
The *Labour* muſt increaſe, which *Aid* demands;
As Greater Harveſts will require more H A N D S.

Q. Apollo, *I'd tell ye,*
What lately befel me,
But that when you hear my Condition,
I fear you'll proclaim,
Poor Cellida's *Name,*
And Laugh your ſelf at my Petition.

However I'll venture,
'Thout Bond or Indenture,
For ſhou'd you report my Diſgrace;
No Doubt but you'll met,
In each Town and Street,
Abundance are in the ſame Caſe.

My Maiden-head *lately*
I loſt, yet not greatly
Repent it, for his in the ſtead
I had, now tell me why,
If I ſay, I ſhou'd lye,
That I have ſtill a Maiden-head.

CELLIDA.

A. The Notion is wrong
(Tho' held up ſo long)
That a *Maiden-head* ever was got,
Tho' both of them looſe it,
As ſoon as they Nooſe it,
It never falls to either's Lot.

So

So Subtil a kind,
You never will find,
Its Form, tho' obſerved with care;
Nor either can boaſt,
To find it, when loſt,
For it vaniſhes ſtraight into Air.

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SIR,

THE Letters from Barcelona, adviſe that ſince the King's return from viſiting the Fortifications of Gironne and other Poſts on that ſide, His Majeſty holds frequent Councils of War with his Miniſters and Generals to concert the Operations of the next Campaign, and accordingly the Troops have orders to march to Agramounth, near which place the Army will be aſſembled by the beginning of April; 'tis ſaid the King intends to take the Field in Perſon, and that his Forces will conſiſt of 30000 Men, beſides the Garriſons and the flying Camp, which is to cover Catalonia on the ſide of Rouſſilion: That Bread has been extraordinay dear for ſome time, but ſince a great quantity of Corn has been brought thither lately from Italy and Sardinia, the Price has been much leſſen'd.

From Berlin tis adviſed that Prince Eugene is ſuddenly expected there in his way to the Netherlands; that the King of Pruſſia is reſolved to receive his Highneſs with great Marks of Diſtinction, and deſigns to make him a Preſent of a Sword enriched with Diamonds to the Value of 20 Rix-dollars; that they have advice from Moſcow, that the Czar is gone to Petersburgh, and intends to be before Riga by the middle of April in order to Beſiege that Place; that his Pruſſian Majeſty, as 'tis ſaid, has received advice that the Moſcovites have at laſt admitted a Battallion of his Forces to take poſſeſſion of Elbing; that the Equipages of the Prince Royal are ready, and that he intends to ſet out for the Netherlands in a few days.

'Tis adviſ'd from the Hague, April 4th. That Prince Eugene is expected there by the Middle of next Week, and that 'tis thought the Duke of Marlborough will not ſet out for Bruſſels till his Highneſs is arrived. That the Forces of the Confederates are to Aſſemble ſome between Mons and Bruſſels, and ſome between the Scheld and the Lys, they having already received their Tents and other Neceſſaries for the Campain. That the Count de Tilly is arrived at Bruſſels to command in chief the Forces of the Allies till the arrival of the Duke of Marlborough and Prince Eugene; That the Expreſs from rhe French Court to the Potentiaries, paſſed through Antwerp the 2d Inſtant about Noon, ſo 'tis thought it will ſoon be known, whether we are to have Peace or continue the War.

London, March 31ſt. 'Tis adviſ'd from Darby that Richard Pye Eſq; is Elected Member of Parliament for that Town, in the room of Sir Thomas Parker, lately made Lord Chief Juſtice of the Queen's-Bench. Which is all from Yours, *&c.*

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